

pages each, with neat and attractive cover. By the close of the month, if all goes well, we will have ready for shipment, 4,000 catalogs of eighty pages each, for Hiram College. Nice, neat, clean, artistic, mechanical work, is appreciated and will have its patronage. Being crowded with work we were compelled to turn away a number of jobs within the last six months, but having increased the office force, we are now ready, and will be pleased, to receive work of all kinds. All orders for work will be promptly executed and in a workmanlike manner.

Not In Tract Form

The illustration on page 16 of the EVANGELIST sometime ago, accompanied by an appeal to the churches of the living God, seems to have given very general satisfaction. Announcement was made that if a sufficient number of orders were received at one dollar per thousand, not including postage, any number of extra copies would be run off. The orders received did not justify the extra expense of putting it up in tract form. This explains why those who sent in their orders never heard from us.

How To Apply It.

The disciples made a proper application of the truth Jesus presented to them, by asking the very personal question, "Is it I?" There is no better way to apply religious truth, whether such truth comes to us in sermons or by reading, than by asking always the personal question of the disciples, "Lord is it I?" When there is a call to repentance and faith in Christ, the practical thing for each one to do is to ask, "Is that for me?" When the minister lifts his voice in warning against certain dangers to which his flock is exposed, it will not help you any to turn to your neighbor and apply the warning to him. The question for you is, "Who is it that is in danger? Is that warning for me?" Or when he exhorts to duty, to greater faithfulness, to higher living we had better always pause and inquire, "For whom is this message? Is it for me?" When there is a call to service, and the question is, "Who will do it?" the question for us then is, "Does the Master mean that for me? Am I to do that work? Have I been called to that service?" To hear the Word in this spirit is to be a profitable hearer, and to heed the admonition of the Lord when he said, "He that hath ears to hear let him hear."

Use What You Have

There are very practical thoughts in the following from Rev. R. S. Mc Arthur:

What is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the scepter of David or Solomon. What is in thine hand? A trowel, a hammer, an ax, a chisel, a saw, or some other mechanical tool?

Use it for God. Jesus Christ gave dignity to labor; the sweatbeads of honest toil stood on his brow. What is in thine hand? A pen? A pen is mightier than the sword. The pen of Shakespeare, of Longfellow, of Tennyson, of Whittier! Oh, matchless instrument! A pen in the hand of Harriet Beecher Stowe stabbed slavery to the heart. A pen in the hand of George Kennan to tell the story of darkest Russia is mightier, than the sword of the Czar of all the Russias. Have you a pen? Use it for God. Perhaps it is a typewriter. Touch the keys; make sweet music that shall echo around the globe, we are all familiar with George Herbert's admirable expression of this thought:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws,
Makes that and the action fine."

We need grit and grace to use the old sword, the old hammer, the old fire, the old and always new gospel. Oh, can you not find some poor soul to-day who does not know Jesus? Can you not tell some wanderer about the Christ? What is in thy hand! Wealth? Consecrate it now to God. What is in thy mouth? A tongue of eloquence? Use it for God. The tongue is the mightiest instrument that God ever made. What is in thy hand? A kindly grasp? Give that to some sad soul. Let us consecrate everything to Him. The office, the plow, the pen, the needle, the tongue, the hands, the feet, and the heart for Jesus. When the pierced hand of Jesus Christ is laid on the printing press, on wealth, on learning, on beauty, on culture, on every gift and grace in every relation in life, then the splendor of the millennial dawn will color the eastern sky with its crimson and gold.

Making Religion Easy

The tendency of the day seems to be to make religion easy, a matter of mere entertainment. There is danger of eliminating too much of the element of self denial and self-sacrifice in our religion, two principles which the Savior declared were fundamental. With many people Christianity is nothing more than a matter of convenience, something like a life insurance, a good thing after death. To them it is not a life, a spirit, to possess which requires the giving up of everything that is sinful, complete renunciation of the old man of sin. Speaking of "religion made easy," as too much the idea of the present generation of Christians, Dr. Blaikie very truthfully remarks:

One is tempted to ask, How is *backbone* to be formed in the rising generation of Christians if everything about the religious life is made so pleasant and easy? If sermons must be so light, or so short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? And if the other hours of the day given us to be spent at the gates of heaven are to be merely enlivened with "Sunday talk?" We are in great danger of degenerating into molluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of self-denial in the Christian life. If we

let down the tone of the church in this respect, it may please God to give her a new chapter of the discipline of persecution, for that "the cross" has to be borne in another sense than as an ornament on a lady's bosom. "If any man will come after me, let him take up the cross daily and follow me."

A Futile Remedy

In nearly every denominational paper we see occasional articles deploring the sectarian divisions among God's people, explaining their causes, and offering usually in general and vague terms a remedy therefor. These remedies, read between the lines, are about as follows: "If you would give up your absurd and heretical doctrines and come over to us, the blessed union of the now divided church would be realized." What folly there is in all this kind of talk. If there should today be a convocation of all the denominations, and all should agree that the things which separate them are of secondary importance, and furthermore that they were all harmonized on the essentials, every last one of them would vote against laying aside the non essential part of their doctrine and practices even for the sake of universal union and all the blessings it is supposed to imply. How far, then, are we from the desired union when most denominations hold their distinctive principles as tenaciously as they do the fundamental doctrines, and in some cases more so. Union will come when the Millenium comes, and not before. And in anticipation of that event we will venture the prophecy that it will not rest upon the doctrinal platform of any sect, but will be distinctive in itself and perhaps a surprise to all. Whatever we may miss, one element will not be lacking, and that is the Christ life in the soul. That in our opinion will prove to be the solvent for all differences, and the soul test of fitness for citizenship in a triumphant kingdom of glorious spiritual life.

Four Ways of Treating the Gospel

In the Parable of the Marriage Feast, the Sunday school lesson, May 8, of this quarter, we have indicated four ways of treating the gospel. (1) Those who make light of it, who give no heed to the message of salvation, who treat it as a matter of very little importance, who never give it any serious thought, who consider their merchandise and farming of far more importance. Of such there are multitudes, some in the church. (2) Those who violently oppose the gospel, who persecute the followers of the humble Nazarene, and publicly denounce the whole scheme of Christianity a farce. Of this class there are not so many. (3) Those who treat the gospel hypocritically. The man at the wedding feast without the wedding garment represents this class, in the church wearing, not the robe of Christ's righteousness, nor yet the robe of their own righteousness, but the *filthy rags* of their own